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Gudjarāt in 980/1572, it became the centre of the *saskār* of Paṭṭan in the *śāba* of Gudjarāt. (See Āīn-i-Akbari, ed. H. Blochmann, Calcutta, 1877).

Buildings. The Muslim remains at Anhalwāra date from the beginning of the 8th/14th century. The Ādina or *Dīāmī* Masjid, built of white marble c. 705/1305, was destroyed by the Mahrattas in the 12th/18th century and was used as a quarry for the modern town walls. The Gumada und *Shaykh Dīodh* masjids still stand, but the most magnificent Muslim construction now at Anhalwāra is the *Khān Sarowar*, "a really noble sheet of water", 1228 by 1273 feet, given its present form by Akbar's foster brother Mirzā 'Aziz Kōka between 997/1589 and 1002/1594.

Bibliography: H. C. Ray, *Dynastic History of Northern India*, II. Calcutta 1936; H. Cousens and J. Burgess, *Archaeological Antiquities of Northern Gujarat*, Archaeological Survey of Western India, IX, 1903. *Bombay Gazetteer*, VII, (Baroda), Bombay 1883. M.S. Commissariat, *A History of Gujarat*, London 1938.

(P. HARDY)

ĀNI, ancient Armenian capital, whose ruins lie on the right bank of the Arpa-Čay (called by the Armenians *Akhuryan*) at about 20 miles from the point where that river joins the Araxes. A suggestion has been made that the town may owe its name to a temple of the Iranian goddess Anāhitā (the Greek Anatīs). The site was inhabited in the pre-Christian period, for pagan tombs have been found in the immediate vicinity of the town. As a fortress Āni is mentioned as early as the 5th century A.D. Its foundation was conditioned by its position between the ravine of Tsalkotzadzor, through which a stream coming from the hills of Aladja flows towards the Arpa-Čay, and the steep bank of that river. In the ensuing centuries the princely house of the Kamsarakān (connected with the Arshakids) had a castle at Āni, and the foundations of this building erected of stone blocks without mortar right on the rock, have been discovered. The oldest portion of the structure seems to be a little church which may have been built before the 7th century castle, and later used by the Kamsarakān as a house-chapel.

From the 8th century onward the district of Āni, like the rest of Armenia, was under the suzerainty of the caliphs. During this period the dynasty of the Bagratids succeeded in gradually consolidating their possessions and establishing direct relations with the caliphs. In A.D. 887 the Bagratid *Ashot*, "prince of the princes of Armenia and Georgia", was proclaimed king by the nobles of his country and confirmed in this dignity by the caliph. The son of this first king, Smbat (called by Arabic authors *Sanbāt b. Ashūt*), was crucified in the year 914 by the governor Yūsuf b. Abi 'l-Sādi, whose act is stigmatised as tyranny and rebellion against God and His Prophet" by Ibn Hawkal, 252. Even under Smbat the kingdom of the Bagratids is said to have included the whole region from Dwin (Arab. *Dabil*) to *Bardha'a* reaching southwards as far as the frontiers of Mesopotamia (*al-Dīazira*; thus *al-Isṭakhrī*, 188, 194). The son of the murdered king, "the Iron" *Ashot*, succeeded, partly with Byzantine assistance, in reconquering his kingdom; as ruler of Armenia he bore the Persian title *shāhānshāh* (king of kings) which had already been conferred on his predecessor and rival, *Ashot*, son of *Shapuh*, by *Sabuk*, the successor of Yūsuf.

In the first half of the 9th century the Bagratid *Ashot Msaker* ('the meat-eater') bought the district of Āni from the Kamsarakān; but only under *Ashot*

III (961-77) did Āni become the royal capital. The wall which is still extant was built by Smbat II (977-89); the site of an older wall erected in 964 has been fixed by the excavations of 1893, and a comparison of the areas enclosed by the two walls indicates the rapid growth of the population. At a later period, town life overstepped the comparatively narrow space within the walls. The Bagratids built several bridges over the Arpa-Čay thus enabling the trade between Trebizond and Persia to take the shorter route through Āni instead of passing through Dwin. The zenith of the Bagratids and their capital was reached under Gagik I (990-1020); from 993 onwards Āni was the residence of the Catholicos of Armenia. As numerous inscriptions prove, Gagik retained the Persian title of *shāhānshāh* which also appears in an Armenian form (*ark'ayits ark'ai*); he was also styled "king of the Armenians and Georgians". The remains of a church erected by Gagik in 1001 were excavated in 1905 and 1906; among them was found a statue of the king, with the model of the temple in his hand, and wearing a Muslim turban; the same headgear is also found in a relief portrait of his predecessor Smbat II, preserved in the monastery of Halbat.

Under Gagik's successors the kingdom rapidly decayed and in 1044 it became a part of the Byzantine empire but the growth of the town of Āni was further encouraged by the Byzantine governors (*catapans*): an Armenian inscription ascribes to the catapan Aaron the erection of a magnificent aqueduct conducting water from the hills of Aladja to the town.

The Greek rule was ended by the sultan Alp Arslan who conquered and destroyed Āni in the year 1064; according to Ibn al-*Athīr*, x, 27, the town possessed at that time 500 churches. In 1072, a year after the defeat of the emperor Romanos Diogenes, the sultan sold Āni to the Muslim dynasty of the Shaddādids [q.v.], and down to the end of the 12th century the town remained (apart from a few interruptions) the residence of a branch of that family. At that period the town had two mosques, one of which collapsed during the second half of the 16th century; the other, which had survived, was used (since 1907) as a museum for the objects discovered during the excavations. There are also Christian buildings belonging to the same period; the Shaddādids acted as beneficent rulers even towards their Christian subjects, and being related by marriage with the Bagratids, they were recognised by the Christian population as native and lawful kings. The walls of the town were repaired and furnished with some towers during their rule.

Āni was for the first time conquered by the Georgians in 1124, under David II, who laid the foundation of the power of the Georgian kings; the town was given as a fief to the Armenian family of the *Zak'arids*, (in Georgian: *Mkhargrdzeli* = Longimani), who extended the walls of the town so as to reach the steep banks of the Arpa-Čay. The Armenian tradition ignores the fact that the Georgian rulers (like their Greek predecessors) favoured the Greek-Orthodox tendency, which accordingly predominated in the architecture of the period. There was no religious persecution of Muslims during this period, just as there had been no persecution of Christians under the Shaddādids; a Muslim contemporary, whose gloss is found in Ibn Hawkal, 242, confirms that the Georgian king protected Islam against all injury, and made no distinction between Muslim and Georgian. Probably in connection with the

foundation of the Trebizond Empire (1204), Ani became an important centre of international trade; see A. Manandian, *O torgovle i gorodakh Armenii*, Erevan 1954, 278.

Ani was besieged unsuccessfully by the Khwārizmshāh Djalāl al-Dīn in 1226, and conquered by the Mongols in 1239; but even after this conquest the town remained for a time in the possession of the Zakhārids; an inscription on the main gate shows that at a later period it was considered the 'private domain' (*khāss-indiā*) of the Mongol rulers of Persia; but it never regained its former importance. According to tradition, Ani was finally destroyed by an earthquake in the year 1319; but both inscriptions and coins of a later date have been found. A variety of copper coins struck at Ani by the Ilkhan Sulaymān (1339-1344) is called by the Turks "monkey-coin" (*meymün sikkesi*), the coins bearing the image of a hairy figure. Coins bearing the name of Ani were struck as late as the 14th century by the Djalā'ir, and even in the 15th century by the Kara Koyunlu, though actually the mint must have stood outside the town, perhaps in the fortress of Maghazberd (less than 2 miles from Ani). The excavations have shown that, after the decay of the palaces and churches, a rude and miserable population had built their dwellings on the ruins. At the time of Ker Porter's visit (November 1817) it was possible to distinguish these houses and their separate rooms, as well as the streets of the later period, which are but 12-14 feet wide. Later the name of Ani was preserved only by a Muslim settlement standing near the ruins. After the war of 1877-8 Ani was incorporated in Russia, but restored to Turkey by the treaty of 1921. It is now in the *kadâ* of Arpaçay in the *wilâyet* of Kars, and has a population of ca. 350.

Bibliography: Accounts of the history of Ani are chiefly found in Armenian sources, especially in Stephan Asolik, a contemporary of king Gagik I. The Arabic and Persian accounts are extremely scanty, and the town is not mentioned by the Arabic geographers of the 9th and 10th centuries; Yaqūt, i, 70, gives Ani a single line; Hamd Allāh Mustawfi, *Nuzhat* 93, states merely that the district has a cold climate and produces much corn and little fruit. The only Islamic source containing firsthand material on Ani in the 6th/12th century is al-Fārikī's *Tarikh Mayyāfārikīn*, Br. Mus., Or. 5803 and Or. 6310; see also the didactic chronicle by the local scholar Burhān al-Dīn Anāwi (*Anis al-Kulub*, written in Persian in 608/1211, and described by F. Köprülü in *Bell.*, 1943, 379-521). Cf. also Ibn al-Athīr, x, 27 (not quite accurate). See Minorsky, *Studies in Caucasian History* 1953, 79-106.

The ruins were first visited in 1693 by Gemelli Carreri (*Collection de tous les voyages faits autour du monde*, ii, Paris 1788, 94) and described at length in 1817 by Ker Porter (*Travels*, i, London 1821, 172-5). In 1839 plans of the town were sketched by Texier (*Voyages en Arménie*, Paris 1842, *Atlas*, plate no. 14) and in 1844 by Abich (cf. M. Brosset, *Rapports sur un voyage dans la Géorgie et dans l'Arménie*, St. Petersburg 1851, *Atlas*, plate no. 23 and Brosset, *Les ruines d'Ani*, St. Petersburg 1860, *Atlas*, plate no. 30). The Christian monuments were described by Muravyev, *Gruziya i Armeniya*, St. Petersburg 1848; for the Muslim inscriptions see Khanykov (in 1848), cf. *Mélanges Asiatiques*, i, 70 ff. and M. Brosset, *Rapports etc.*, 3^e rapport, 121-50; the *Album*

compiled by Kästner (1850) contains pictures of architectural monuments on 36 leaves, and a collection of Armenian, Arabic, Persian and Georgian inscriptions on 11 leaves (cp. Brosset, *Les ruines d'Ani*, 10-63). Among Armenian writers Nerses Sarkisyan and Sarkis Djalalyantz collected Armenian inscriptions, and their material was used in Alishan's historical work on the history of the town (Venice 1855, in Armenian, cp. Brosset in *Mélanges Asiatiques*, iv, 392-412), now obsolete.

Russian excavations began in 1892 and were carried on systematically by Prof. N. Y. Marr in 1904-1917. Their results were published in numerous reports in Russian periodicals and in a special series (*Aniyskaya seriya*) containing guide books and studies by Marr, J. Orbeli, Barthold etc. In more detail see N. Marr, *Ani. Kniznaya istoriya goroda i raskopki*, Moscow 1934, and the architectural studies by T'oros T'oramian (in Armenian), Erevan 1942-4. V. and I. Kratchkovsky, *Iz arabskoy epigrafiki v Ani*, in the presentation volume to N. Y. Marr, Moscow 1935, 671-93. (W. BARTHOLD-[V. MINORSKY])

ANIMALS [see ḤAYAWĀN].

ĀNIS, the pen-name of Mīr BABAR 'Alī, Urdu poet of Lucknow, India, who was noted chiefly as a writer of *marthiyas* or elegies on the tragic fate of Husayn b. 'Alī and other martyrs of Karbalā. He was born at Fyzabad (Faydābād) in 1216/1801 or 1217/1802; but, in his early manhood, migrated to Lucknow, where he enjoyed the patronage of the Shi'ite rulers of Oudh and their nobles. When the kingdom of Oudh was annexed by the British in 1856, he left Lucknow and visited many other places like Patna, Benares, Allahabad and Hyderabad-Deccan; but ultimately returned to his favourite city in his old age and died there in 1291/1874.

The chief merits of his poetry lie in the beauty and appropriateness of his diction, the perfection of his art, his remarkable powers of description, his successful delineation of character and the striking use of rhetorical figures. The emotional effect of his *marthiyas* was heightened by the forceful and dramatic manner in which he recited them in the presence of large audiences. In his special branch of poetry, Anis had a serious rival in the person of his contemporary Dabir [*q.v.*]. Each poet had thousands of enthusiastic partisans, who maintained that he was superior to his rival. The citizens of Lucknow were thus divided into two camps, the Anisites and the Dabirites, each extolling the qualities of its own favourite poet. Opinion is still divided on their relative merits; but there is general agreement that they share the honour of raising the Urdu *marthiya* to its greatest heights and that their cultivation of the poetic art undoubtedly contributed to the refinement and enrichment of the Urdu language.

The works of Anis were published under the title, *Marāthī Anis*, in four volumes at Lucknow in 1876, and have been reissued several times since then. There is another edition in three volumes by S. 'Alī Haydar Tabātabā'ī (Badāyün 1921-30). A good idea of his writings may also be obtained from *Wāki'at-i Karbalā*, a volume of selections so arranged by S. Manzūr 'Alī Kākawrawī as to make a single connected story (2nd ed., Lucknow 1342).

Bibliography: R. B. Saksena, *A History of Urdu Literature*, Allahabad 1940, 126-130, 131-33; T. G. Bailey, *A History of Urdu Literature* No. 152, Calcutta 1932; M. Husayn Azād, *Āb-i Hayāt*, Lahore c. 1880; Shibli Nu'māni, *Muwā-*